

सू० १ ॥ ऋषिः—१ विश्वामित्रः; २ गोतमः; ३ विरूपः ॥ देवता—१
इन्द्रः; २ मरुतः; ३ अग्निः ॥ छन्दः—गायत्री ॥

HYMN 1

Seer—1 Vishvamisra; 2 Gotamah; 3 Virupah. Subject-matter-1. Indrah. 2 Marutah; 3 Agnih. Metre-Gayatri.

इन्द्रं त्वा वृषभं वयं सुते सोमं हवामहे ।

स पाहि मध्वो अन्धसः

॥ १ ॥

O Indra, (Almighty God), We the devotees call or pray you, the mighty one in this created world. May that you preserve all the sweet corns.

मरुतो यस्य हि क्षये पाथा दिवो विमहसः ।

स सुगोपार्तमो जनः

॥ २ ॥

O brilliant and extra-ordinarily powerful Marutah (priests) or men. He (God) in whose shelter you protect the people and good acts, is the most protective force and creator of the cosmos

उक्षान्नाय वशान्नाय सोमं पृष्टाय वेधसे ।

स्तोमैर्विधेमाग्नये

॥ ३ ॥

We, with the Mantras (and oblations) serve this fire which consumes the corn its preparations sprinkled with butter, cereal preparations which are liked much and the cereals and their preparation mixed with herbacious substances.

सू० २ ॥ ऋषिः—? ॥ देवता—[१ मरुतः; २ अग्निः; ३ इन्द्रः; ४
द्विविधोदाः] ॥ छन्दः—१, २ विराह गायत्री; ३ प्राच्युष्णिक्; ३ साम्नी
त्रिष्टुप् ॥

HYMN 2

Seer—? Subject-matter-1 Marutah; 2 Agnih; 3 Indrah;

4 Dravinodah. Metre-1, 2 Virad Gayatri; 3 Archyushnik, 4 Samni Tristup.

मरुतः पोत्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ १ ॥

Let the Marutah (group of cosmic powers) drink or grasp the juice of herbs from the praiseworthy extolled *Potra* according to the season.

अग्निराग्नीध्रात् सुष्टुभः स्वर्कादृतुना सोमं पिबतु ॥ २ ॥

Let the fire drink the juice of herbs from the praiseworthy extolled *Agnidhra* according to the season.

इन्द्रो ब्रह्मा ब्राह्मणात् सुष्टुभः

स्वर्कादृतुना सोमं पिबतु

॥ ३ ॥

Let the mighty Indra (Sun) drink the juice of herbs from the praiseworthy extolled *Brahmana*, the chief priest according to the season.

देवो द्रविणोदाः पोत्रात् सुष्टुभः

स्वर्कादृतुना सोमं पिबतु

॥ ४ ॥

Let the shining Dravinoda (electricity in the cloud) drink the juice of herbs from the praiseworthy extolled *Potra* according to the season.

N. B. :—Marutah, Agni, Indra and Dravinodas are the Devas of Yajna and Potra, Agnidhra, Brahmana, are the priests of Yajna. So according to season the oblations are grasped by these Devas from the priests of the Yajna.

सू०३ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 3

Seer—Irimbithih. Subject-matter—Indrah. Metre—Gayatri.

आ याहि सुषुमा हि त इन्द्र सोमं पिबा इमम् ।

एदं बहिः सद्यो मम

॥ १ ॥

O Indra (Ruler of the Kingdom), you come to us, as we prepare the juice of herbs for you, you drink it and seat yourself on this seat offered by me.

आ त्वां ब्रह्मयुजा हरीं वहतामिन्द्र केशिना ।

उप ब्रह्माणि नः शृणु

॥ २ ॥

O Indra, let these two horses which are well trained or skilfully yoked and which are long-haired carry you to us and you hear of the Vedic Mantras pronounced by us.

ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः ।

सुतावन्तो हवामहे

॥ ३ ॥

We, who are the masters of Vedas, who have all fortunes and who have good children call you, O king, with sincerity.

सू०४ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 4

Seer—Irimbithih, Subject—matter—Indrah. Metre—Gayatri.

आ नो याहि सुतावन्तोऽस्माकं सुष्टुतीर्य ।

पित्रा सु शिप्रिबन्धसः

॥ १ ॥

O Indra (King) hearing of our praises come to us who are blessed with offspring. O fair-faced one, you drink the juice of herbs.

आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु ।

गृभाय जिह्वया मधुं

॥ २ ॥

O King, I pour it in to your belly let it run into the members of your body and you take this sweet one by your tongue.

स्वादुष्टै अस्तु संसुदे मधुमान् तन्वेऽ तव ।

सोमः शर्मस्तु ते दृदे

॥ ३ ॥

O king let it be palatable for benevolent you, let it be of sweet effect for your body and let the Soma-juice be sweet for your heart.

मू० ५ ॥ ऋषिः—इरिम्बिठिः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 5

Seer—Irimbithih. Subject matter—Indrah; Metre—Gayatri.

अयमुं त्वा विचर्षणे जनीरिवाभि संवृतः ।

प्र सोम इन्द्र सर्पतु

॥ १ ॥

O most vigilant ruler, let the juice of soma-group of herbs now possessed of all creative powers go near you.

तुविम्रीवो वपोदरः सुबाहु रन्ध्रसो मदौ ।

इन्द्रो वृत्राणि जिघ्नते

॥ २ ॥

In the rapture of Soma-preparation Indra, the ruler who is bulky, strong-necked and atout-armed dispels away all the foes.

इन्द्र प्रेहिं पुरस्त्वं विश्वस्येशान ओजसा ।

वृत्राणि वृत्रहंजहि

॥ ३ ॥

O king you dispeller of foes and ruler of all with power come forward and kill the wickeds.

दीर्घस्ते अस्त्वङ्कुशो येना वसु प्रयच्छसि ।

यजमानाय सुन्वते

॥ ४ ॥

O mighty king, very broad is your controlling power by which you bestow wealth upon the Yajmana, performing Yajna.

अयं ते इन्द्र सोमो निषृतो अर्धिं बर्हिषि ।

एहीमस्य द्रवा पिबं

॥ ५ ॥

O mighty ruler, this is the juice of Soma for you which has been made pure on the grass (Kusha). Please run hither, come and drink of it.

शार्चिगो शार्चिपूजनाय रणाय ते सुतः ।

आखण्डल प्र हूयसे

॥ ६ ॥

O mighty ruler, you possess the power of clear expression and are respected by the persons of learning and might. This Soma juice has been prepared for you. You are called Akhandal (one who crushes the enemies into pieces).

यस्तै शृङ्गवृषो नपात् प्रणपात् कुण्डपाय्यः ।

न्यस्मिन् दध्ना आ मनः

॥ ७ ॥

O mighty guarding ruler, I concentrate my mind in whatever is your preserving flame-vomiting and Yajna protecting act and practice.

सू० ६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ।

HYMN 6

Seer—Vishvamitrah. Subject-matter—Indrah ; metre—Gayatri.

इन्द्र त्वा वृषभं वयं सुते सोमं हवामहे ।

स पाहि भध्वो अन्वसः

॥ १ ॥

O mighty ruler, we invite you the poure of happiness at the time when the juice of Soma has been prepared. That you protect sweet grains and harbs.

इन्द्रं क्रतुविदै सुतं सोमं हर्यं पुरुडुत ।

पिवा वृषस्व तातृपिम्

॥ २ ॥

O universally praised mighty ruler, you take into your possession the prepared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

इन्द्र प्र णो धितावानं यज्ञं विश्वेभिर्देवेभिः ।

तिर स्तवान विश्वते

॥ ३ ॥

O mighty king, you are the master of the subject and respected by all. You please strengthen our Yajnas with all the learned people.

इन्द्र सोमाः मुता इमे तव प्र यन्ति सत्पते ।

क्षये चन्द्रास इन्द्रवः

॥ ४ ॥

O ruler, you are the guard of good men and good qualities. These born mystics who are happy with ecstasy and have attained superpowers attain your shelter.

दधिष्वा जठरे मुतं सोममिन्द्र वरेण्यम् ।

तव द्युक्षास इन्द्रवः

॥ ५ ॥

O Almighty God, you, in the period of dissolution take into your belly, the all-devouring power (material cause) this born and excellent world. All the luminous and powerful worlds are yours.

गिर्विणः पादि नः सुतं मधोर्धराभिरज्यसे ।

इन्द्र त्वादातमिद् यशः

॥ ६ ॥

O All-worshippable God, you subsist this created world and you yourself shine with the flow of the happiness. Whatever remains in the world is given only by you.

अभि द्युम्नानि वनिन इन्द्र सचन्ते अक्षिता ।

पीत्वा सोमस्य वाङ्मये

॥ ७ ॥

All the wealth and glories of the richmen and world which is inexhaustible ultimately go to you, O Almighty Lord, He consuming the world (Soma) in dissolution remains strong.

अ॒र्वा॒वर्तो॑ न॒ आ ग॑हि प॒रा॒वर्त॑श्च वृ॒त्रह॑न् ।

इ॒मा जु॑षस्व नो गि॒रः

॥ ८ ॥

O God Almighty, you are the destroyer of evils and troubles. You pervade us from near and far i.e. every where. You accept my prayers.

यद॑न्त॒रा प॑रा॒वर्त॑म॒र्वावर्त॑ च ह॒यसे॑ ।

इन्द्र॑ इ॒द त॒त् आ ग॑हि

॥ ९ ॥

O God Almighty, you come here to the devotee from whatever distant region, whatever nearest region and whatever between when you are invoked.

सू०७ ॥ ऋषिः—१-३ सुकक्षः; ४ विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 7

Seer-1-3 Sukakshah; 4 Vishvamitrah. Subject-matter-Indrah. Metre-Gayatri.

उ॒द् घे॒दभि॑ श्रु॒ताम॑वं वृ॒षभं॑ न॒र्या॑प॒सम् ।

अ॒स्तार॑मेषि सूर्य

॥ १ ॥

Surya, the sun (Indra) mounts over sky (keeping with the law) of God who possesses praiseworthy wealth, who pours the happiness, who is benevolent to men and who is the inspirer of all.

न॒व यो न॑व॒ति पुरो॑ वि॒भेदं॑ वा॒हो॒जि॒सा ।

अ॒हिं च॑ वृ॒त्रहा॑व॒धीत्

॥ २ ॥

This sun which is the dispeller of clouds pierces the ninty nine groups of them through the heat of its rays dispels Ahi, the cloud.

स न॒ इन्द्रः॑ शि॒वः स॒खाश्वा॑वृ॒द् गोमृ॑द् यव॑म॒त् ।

उ॒रुधा॑रेव दो॒हते॑

॥ ३ ॥

This mighty sun is auspicious for us like friend. It pours upon us the wealth full of horses, cows and barley, like stream.

इन्द्रं क्रतुविदं सुतं सोमं हर्यं पुरुषदुत ।

पित्रा वृषस्व तार्तपिम्

॥ ४ ॥

O universally praised mighty ruler, you take into your possession the perpared herbacious drink which gives activity and provides with satisfaction. You pour down and drink it.

सू० ८ ॥ ऋषिः—१ भरद्वाजः, २ कुत्सः, ३ विश्वामित्रः ॥ देवता—इन्द्रः
॥ छन्दः—त्रिष्टुप् ॥

HYMN 8

Seer—1 Bharadvajah; 2 Kutsah; 3 Vishvamitrah.
Subject-matter-Indrah. Metre-Tristup.

एषा पीहि प्रत्नथा मन्दतु त्वा श्रुधि ब्रह्म

वावृषस्वोत गीर्भिः । आविः सूर्यं कृणुहि पीपिहीषो

अहि शत्रूरभि गा इन्द्र तन्धि

॥ १ ॥

O Almighty God, you protect us as previously, this world pleases you, you hear of my prayers and you strengthen us through our supplication. You manifest the sun, preserve the knowledge, dispel away our foes, the aversion, passion etc. and directing us towards the rays of spiritual wisdom destroy them.

अर्वाडेहि सोमकामं त्वाहुरयं सुतस्तस्य पित्रा मदाय ।

उरुव्यचा अठर आ वृषस्व पितेव नः

अणुहि इयमानः

॥ २ ॥

O God Almighty, please come in to my intuitional vision, you are as learned says he who matteralizes the initiative

desire to create Soma the world, this world is born and protect it for its well-being. You pervading the whole like space, you sprinkle this with protection within you and you being called hear of us like father.

आर्षुणो अस्य कलशः स्वाहा सेक्तव्यं कोशं

सिसिचे पिबेध्यै । समु प्रिया आववृत्रं मदाय

प्रदक्षिणिदभि सोमांस इन्द्रम्

॥ ३ ॥

This *Kalasha*, the jug (known as world of God is perfect with all the perfections and entireties. He like a sprinkler pours the *Kosha*; this world for the enjoyment and protection of the Jivas: These mystics deservingly dear to Him and rightly circums acting His world surround Him in coutem-
plation for attaining happiness.

मू० २ ॥ ऋषिः—१, २ नोषाः; ३, ४ मेध्यातिथिः ॥ देवता—इन्द्रः ॥

छन्दः—१, २ त्रिष्टुप् (?) ; [१, २] ३, ४ बाहंतः प्रगाथः (बृहती + सतोबृहती ॥

HYMN 9

Seer—1, 2 Nodhah; 3, 4 Medhyatithih. Subject-matter -Indrah. Metre-Barbatah pragathah (Brihati Satobrihati.

तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः ।

अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ १ ॥

O Man, we with our eulogizing songs glorify that Almighty God who is the obsever of you all, who is destroyer of all troubles and who is the giver of happiness from His all-pervading power, as the cows in the stall low to their calves.

दुक्षं सुदानुं तर्विषीभिरावृतं गिरिं न पुंसुभोजसम् ।

क्षुमन्तं वाजं शतिर्न महस्त्रिणं मधू गोमन्तमीहे ॥ २ ॥

We ordently ask self refulgent, bounteous God who is covered with His might and like mountain is endowed with

plentiful protective powers, for wealth full of corn, and blessed with cows and brought in hundred fold and thousand fold.

तत् त्वा॑ या॒मि सु॒वीर्यं॑ तद् ब्र॒ह्म पु॒र्वचित्तये॑ ।

येना॒ यति॑भ्यो भृ॒गवे॒ धने॑ हिते

येन॒ प्रस्क॑ण्व॒मावि॑थ

॥ ३ ॥

O Almighty God, I for the remembrance of previous bright's activity ask you for that power and the knowledge through which you establish the men of austerity and him who has observed strict discipline of Yoga in the internally conceded spiritual wealth and through which protect the man who possesses inexhaustible knowledge.

येना॑ समु॒द्रम॑सृ॒जो म॒हीर॒पस्तदि॑न्द्र॒ वृ॒ष्णि ते श॒वः ।

स॒द्यः सो अ॑स्य म॒हिमा॒ न सं॒न॒शे

यं क्षो॒णीर॑नुच॒क्रदे॑

॥ ४ ॥

O Almighty God, that is the most powerful strength of yours through which make the vast space and produce mighty waters therein. Even now and for ever is unattainable that great power of which the whole world speaks aloud.

सू० १० ॥ ऋषिः—मेघनाथिः ॥ देवता—इन्द्रः ॥ छन्दः—वाहतः प्रगायः (बृहती + सतीबृहती) ॥

HYMN 10

Seer-Medhyatithih. Subject-matter—Indrah—Metre—Barhatah Pragatah (Brihati-Satobrihati)

उ॒दु त्पे म॑धु॒मत्त॑मा॒ गिर॒ स्तोमा॑स ई॒रते॑ ।

स॒त्राजि॑तो॒ धन॒सा अ॑क्षि॒तोत॑यो बा॒ज॒यन्तो॑ रथा॒इव॑ ॥ १ ॥

These sweetest praiseworthy songs of ours ascent to Him (God) like ever-conquering chariots which gain wealth and give unfailing protections.

कण्वाइव भृगवः सूर्याइव विश्वमिद् धीतमानशुः ।

इन्द्रं स्तोमैर्भिर्मह्यन्त आयवः प्रियमैधासो अस्वरन् ॥ २ ॥

Like most wise ones, 'Like ones' who have burnt their evils in the fire of knowledge, and like luminous suns the men for whom the wisdom is dear may attain the knowledge of entire world present in concentration and worshipping Almighty God with prayers and praise glorify Him.

सु० ११ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 11

Seer-Visvamiitrah, Subject-matter-Indra. Metre-Tristup

इन्द्रः पुभिर्दार्तिरद् दासमकैर्विदद्रसुर्दयमानो वि शत्रून् ।

ब्रह्मजुतस्तन्वा वावृधानो भूरिदात्र

आपृणद् रोदसी उभे

॥ १ ॥

Indrah, the mighty fire (heat) is the render of the dwellings of the clouds and the producer of the wealth; it destroying the clouds adverse in leaving waters by the ray of sun overcomes the cold that retains water within. It impelled by lightning increasing in size and quantity becoming the giver of plenty (of harvest) fills up the both of heaven and earth (with rain).

मस्वस्य ते तविषस्य प्र जुतिमियमि वाचममृताय भूषन् ।

इन्द्र क्षितीनामसि मानुषीणां विशां

दैवीनामुत पूर्वयावा

॥ २ ॥

For the attainment of immortality, I the devotee adorning my voice gain the zeal of Vajra concerned with you most strong. O Almighty one you are equally the leader of the subjects, the human generation (humanity) and celestial existences.

इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद् वर्षणीतिः ।

अहन् व्यसिमुशधग् बनेष्वविधेना

अकृणोद् राम्याणाम्

॥ ३ ॥

This mighty fire whose way of function depends on power encompasses the cloud. Among clouds that which tends towards the way of over-casting becomes weak. The fire which fiercely inflames in the cloud waters dispels *Vyansam*, the troubling cloud and issue forth the sound of the night.

इन्द्रः स्वर्षा ज॒नय॒न्नहानि जिगायो॒शिरिभः पृ॒त॒ना अभिष्टिः ।
प्रारो॑च॒यन्मन॑वे के॒तुम॒ह॒न्मवि॑न्द॒ज्ज्योतिर्वृ॑हते रणा॒य ॥ ४ ॥

Luminous mighty fire causing days (inform of sun) contacting through scorching flames conquers the battle. This illumines the dawns, resplendence for man and attains the light for the happiness of the people.

इन्द्र॑स्तु॒जो ब॒र्हणा॒ आ वि॒वेश नृ॒वद् द॒धानो॒ नयां॑ पु॒रु॒णि ।
अ॒चे॒तय॑द् धि॒र्य इ॒मा ज॑रि॒त्रे

प्रेमं॑ वर्णमतिरच्छुक्रमासाम् ॥ ५ ॥

Like the leader of people this mighty fire possessing many leading qualities pierce of substance into increasing obstructive forces. This fire (when enkindled in Yajna Vedi) becomes the means of enlivening the intellect and acts of the pronouncers of the mantras and increases this pure resplendent colour of dawn and days.

म॒ही म॒हानि॑ प॒नय॑न्त्य॒स्येन्द्र॑स्य॒ कर्म॑ सु॒कृ॒ता पु॒रु॒णि ।

बृ॒जने॑न बृ॒जिनान्त॑सं पि॒पेष

मा॒याभिर्द॑स्यै॒रभिभू॑त्यो॒जाः

॥ ६ ॥

The learned men lands many glorious functions of this mighty fire. This fire possessing surpassing forces crushes malignancies with its malignant force and the clouds with natural tricks.

यु॒धेन्द्रो॑ म॒ह्ना वरि॑व॒शकार॑ दे॒वेभ्यः॑ स॒त्पति॑व॒र्षणि॒प्राः ।

वि॒वस्व॑तुः स॒र्दने॑ अ॒स्य ता॒नि वि॒प्रा उ॒क्थेभिः॑

क॒वयो॑ गृ॒णन्ति

॥ ७ ॥

This mighty fire which is the preserver of existing things and the protector seeing creatures with its all pervading might gives excellent power to the wonderful natural forces. These functions of the fire in the place of sun are praised by the learned with praising songs.

सत्रासाहं वरेण्यं सद्बोदां संसवांसं स्वरिपथं देवीः ।

ससान यः पृथिवीं यामुतेमामिन्द्रं

मदन्त्यनु धीरणासः

॥ ८ ॥

The men of high learnings find pleasure making accordant (in their uses) this mighty fire which is always conquering, excellent, might-giving and which gives light and luminous waters and who put into order this earth and heaven.

ससानात्यौ उत स्र्यं ससानेन्द्रः ससान पुरुभोजंसं गाम् ।

हिरण्ययमुतभोगं ससान हृत्वी दस्युन्

प्रायं वर्णमावत्

॥ ९ ॥

This mighty fire gives the things which always move, this give the sun, this gives the earth which bears multifarious advantages, it gives gold, it gives the digesting power and this destroying the clouds which create drought and preserves Aryam Varmam, the noble colours.

इन्द्र ओषधीरसनोदहानि वनस्पतीं रसनोदन्तरिक्षम् ।

बिभेदं बलं नुनुदे विवाचोऽथाभवद्

दमिताभिक्रतूनाम्

॥ १० ॥

This mighty fire gives us herbs, this puts the days into order this gives tree and this gives the firmament. This cleaves the cloud of strong power, dispels various germs making bad sound and put under its control the reversely surpassing forces.

शुनं हुवेम मधवांमिन्द्रमस्मिन् भरे नृतमं वाजंसातौ ।

शृण्वन्तमुग्रमतये समत्सु धनन्तं वृत्राणि संजितुं धनानाम् ॥ ११ ॥

We, in this field of attaining the wealth of corn praise the pervading electricity which bears wealth which is the means of increased audibility which is most transporting medium, strong force for protection in the battle and dispeller of clouds and conqueror of wealth.

मू० १२ ॥ ऋषिः—१-६ वसिष्ठः; ७ अत्रिः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 12

Seer-1-6 Vasistha: 7 Attri. Subject-matter-Indra. Metre-Tristup.

उदु ब्रह्माण्यैरत श्रवस्येन्द्रं समये महया वसिष्ठ ।
आ यो विश्वानि शर्वसा ततानोपश्रोता
म ईवतो वचोसि

॥ १ ॥

O men of enlightenment, you pronounce the vedic verses enriched with knowledge- O observer of high discipline and controller of organs, you in the assembly of the learned men gathered for performing Yajna pay homage to Almighty God. He is that Lord who with His might extends through all existences. He bears all the words which I as His faithful devotee utter.

अयामि घोषं इन्द्र देवजामिरिज्यन्त यच्छुरुधो विधाचि ।
नहि स्वमायुश्चिकित्ते जनैषु तानीदंहांस्यति
पर्यस्मान्

॥ २ ॥

O Almighty God, the (Vedic speech which contains in it all Devas, the physical and supra-physical forces (as Subject-matter, is encompassing all the things in its purviews. In that of you who is adored in various speech and voices, the men of sharp and quick understanding do their all the performances. None of all these born men knows the duration of his life. You always bear us in safety over all these troubles.

युजे रथं गवेषणं हरिम्यामुष ब्रह्माणि जुजुषाणमस्थुः ।

वि बाधिष्ट स्य रोढसी महित्वेन्द्रो

वृत्राण्यप्रती जघन्वान्

॥ ३ ॥

Almighty Divinity harnesses this splendid globe binding sun with powers of support and gravitation. The learned men attain Him who accepts the prayers of the devotees. He when tears asunder the resistless clouds (to rain) straining the earth and heaven.

आपश्चित् पिप्यु स्तर्योऽ न गावो नक्षन्नृतं जरितारस्त इन्द्र ।

याहि वायुर्न नियुतो नो अच्छा

त्वं हि धीभिर्दयसे वि वाजान्

॥ ४ ॥

O God Almighty, like the expanding waters. like the sun-beams your devotees expand in prosperity and attain the ultimate truth (i.e. the law eternal) O Lord, you like the air possess all the impelling powers and you bestow upon us all the wealth accompanied with wisdom.

ते त्वा मदा इन्द्र मादयन्तु शुष्मिणं तुविरार्धसं जरित्रे ।

एको देवत्रा दयसे हि मर्तानस्मिच्छ्वर

सर्वे मादयस्व

॥ ५ ॥

All these blessedness gladden you, O God Almighty, who is powerful, possessor of riches for the devotees. You only one among wondrous forces do mercy on the men. O omnipotent one. you give pleasure to all in this Yajna.

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अम्यर्चिन्त्यकैः ।

स न स्तुतो वीरवद् धातु गोमद् यूयं

पात स्वस्तिभिः सदा नः

॥ ६ ॥

The men of austerity and high disciplines praise with Vedic verses only God who is all-power and who holds the thunder in Prana and Udana (the air and the water of clouds). May he praised by us guard our wealth in the form of caws and

heroes. Learned men you please preserve us ever-more with all blessing.

ऋजीषी वजी वृषभस्तुराषाट्कुष्मी राजा वृत्रहा सोमपावा
युक्त्वा हरिभ्यामुष यासदर्वाङ् माघ्यादिने
सर्वेने मत्सदिन्द्रः

॥ ७ ॥

The Almighty God is most impellent force, possessor of thunder-power, most strong, most over-powering force, vigorous, illumining light, dispeller of the evils and the preserver of the world. He harnessing the sun and moon directly moving the all worlds. May he gladden us in our Yajna of mid-day.

सू० १३ ॥ ऋषिः—१ वामदेवः; २ गोतमः; ३ कुत्सः; ४ विश्वामित्रः ॥
देवता—१ इन्द्रावृहस्पती; २ मरुतः; ३, ४ अग्निः ॥ छन्दः—१-३ जगती,
४ त्रिष्टुप् ॥

HYMN 13

Seer-1, Vamdevah. 2 Gotamah; 3 Kutsah; 4 Vishva-
mitrah; Subject- matter-1 Indrabrihaspati, 2 Marutah; 3-4
Agni. Metre-1-3 Jagati; 4 Tristup.

इन्द्रश्च सोमं पिबतं बृहस्पतेऽस्मिन् यज्ञे मन्दसाना वृषण्वस्र
आ वा विशन्तिवन्देवः स्वाश्रुवोऽस्मे रयि
सर्ववीरं नि यच्छतम्

॥ १ ॥

Let Indra, the king, and Brihaspati, the master of Vedic speeches who are possessed of gladdening spirit and bestower of wealth drink the juice of Soma in the Yajna May all the automatic powers enter into you both. You vouchsafe us riches full of heroes.

आ वो बहन्तु सप्तयो रघुष्यदो रघुपत्नानः
प्र जिगात बाहुभिः । सीदता बहिरू वः
सदस्कृतं मादयष्वं मरुतो मघ्नो अन्धसः

॥ २ ॥

O Marutah (priests of Yajna) let you carry the horses who are quick in speed and swift in glide. You possessing swiftness and actions conquer the enemies with your arms. You sit on the wide seat of grass made for you and delight yourselves in this sweet food.

इमं स्तोममर्हते जातवेदसे रथमिव सं महेमा मनीषया ।

भद्रा हि नः प्रमतिरस्य संसद्यने सुख्ये

मा रिषामा वयं तव

॥ ३ ॥

We adorn this set of praises with intellect like a chariot for the praiseworthy Jatveda, the man of intelligence. Let our auspicious counsel prevail in his assembly. O man of enlightenment may we not be troubled in your friendship.

एभिर्गने सरथं याद्वर्वाङ् नानारथं वा विभवो ह्यक्षाः ।

पत्नीवतस्त्रिंशत् त्रींश्च देवाननुष्वभमा बह मादयस्व ॥ ४ ॥

O man refulgent with knowledge, these horses are very swift. You by them come to us in one chariot or in many chariots. You make thirty three Devas, the wondrous powers of nature with their preserving forces to come in the Yajna according to their oblations and thus make them have their shares of offerings of Yajna.

मू० १४ ॥ ऋषिः—सोमरिः ॥ देवता—इन्द्रः ॥ छन्दः—काकुभः प्रगाथः

HYMN 14

Seer--Saubharīh. Subject-matter-Indrah. Metre-Kakubha Pragathah (Vishama-Kakup sama-satobrihati).

वयमु त्वामपूर्य स्थूरं न कच्चिद् भरन्तोऽवस्यवः ।

वाजं चित्रं हवामहे

॥ १ ॥

O peerless Almighty God, we desiring succour, praising you wonderful one call you in our performance of intellectual feats. In this world nothing seems to be unchanged.

उप त्वा कर्मन्नुतये स नो युवोग्रश्चक्राम यो धृषत् ।

त्वामिद्वयवितारं ववृमहे सखाय इन्द्र सानसिम् ॥ २ ॥

A Almighty God, we in performance of good acts approach you. You, (in fact) are He who is ever young, vigorous and bold and who has spreaded His power through. we, your friends, therefore, have chosen only you, giver of riches as our guardian.

यो न इदमिदं पुरा प्र वस्य आनिनाय तमु व स्तुषे ।

सखाय इन्द्रमृतये ॥ ३ ॥

O friend, we for your guard praise that Almighty God who first gives us this and that thing of our benefit.

हर्षश्च सत्यति चर्षणीसहं स हि भ्मा यो अमन्दत ।

आ तु नः स वयति गव्यमश्व्यं

स्तोवन्त्यो मघवा शतम् ॥ ४ ॥

I glorify the characteristics of Almighty God who possesses the all-consuming fire, who is the guardians of pious men and who has under His control all the humanity. He is he who always remains in blessedness. The bounteous one bestows on us, the worshippers hundred wealth enriched with cows and steeds.

सू० ॥ १५ ॥ ऋषिः—गोतमः ॥ देवता—इन्द्रः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 15

Seer—Gotamah. Subject-matter—Indrah. Metre—Tristup.

प्र महिष्ठाय बृहते बृहद्रये सत्यशुष्माय तवसे मति भरे ।

अपामिव प्रवणे यस्य दुर्धरं राघो विश्वायु

शवसे अपावृतम् ॥ १ ॥

I gain knowledge about lofty tremendous, electricity which is great source of wealth, most speedy and whose power re-

mains in water and whose checkless property like waters spread in down slope is manifest alround for generating power.

अथ ते विश्वमनु हासदिष्ट्य आपो निम्नेव सर्वना हविष्मतः ।

यत् पर्यते न समशीत हर्यत इन्द्रस्य वज्रः

श्रयिता हिरण्ययः

॥ २ ॥

As the waters flowing in down slope serve the purpose of the man who knows the ways and means to take it into use so the people for accomplishing their desired ends run after this electricity. This is that in flaming shining thunder weapon of Indra, the sun which shatters every thing and rests in the clouds as something rests on the top of mountain.

अस्मै भीमाय नमसा समध्वर उषो न शुभ्र

जा भरा पनीयते । यस्य धाम श्रवसे

नामेन्द्रियं ज्योतिरकारि हरितो नायसे

॥ ३ ॥

O man of scientific knowledge, you through the excellent mean utilize into constructive work the electricity which is terrible and means of many performances like the radiant dawn. This is that whose power may be utilized for the purpose of audibility and whose expansion is concerned with wealth and whose power may be used to go to all the quarters.

इमे ते इन्द्र ते वयं पुरुषदुत ये त्वारभ्य

चरामसि प्रभूवसो । नहि त्वदन्यो गिर्वणो गिरः

सर्वत् क्षोणीरिव प्रति नो हर्य तद् वचः-

॥ ४ ॥

These persons, we and they who do their works with origination of electricity are depending on it praised by all and which possesses most effective power. Nothing else than this can be the medium of extending the voice. This receives our voice like the earth and expends that voice of ours (to make audible by other).

भूरि त इन्द्र वीर्यं तव स्मृत्यस्य स्तोतुर्मेषव
 काममा पृण । अनु ते घोरिहृती वीर्यं मम इयं
 च ते पृथिवी नैम ओजसे

॥ ५ ॥

Great is the power of this electricity, we depend on this, this great means of acquiring wealth fulfils the desires of its admirers and utilizers. The lofty heaven measures out its strength depending on this and this globe also bows down to its power.

त्वं तमिन्द्र पर्वतं महामुरुं वज्रेण वज्रिन् पर्वशश्वकर्तिय ।
 अवाप्तो निहताः सर्तवा अपः

सत्रा विश्वं दधिषे केवलं सहः

॥ ६ ॥

This electricity holding the thunder as its weapon with the bolt shatters the broad massive cloud into pieces. This sends down the obstructed waters to flow. This, possesses for ever all this extra-ordinary might.

सू० १६ ॥ ऋषिः—अयास्यः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN 16

Seer—Ayasyah. Subject-matter-Brihaspati. Metre. Tristup.

उदप्रुतो न वयो रक्षमाणा वावदतो अभ्रियस्येव घोषाः ।
 गिरिभ्रजो नोर्मयो मदन्तो
 बृहस्पतिर्मभ्यर्का अनावन्

॥ १ ॥

The waters of clouds plashing in the moistures like the birds having all the cares of safety, like the loud voices of thundering rain-cloud, like the merry streamlets bursting from the mountain sound Brihaspati. the fire present in the atmosphere.

सं गोभिराङ्गिरसो नक्षमाणो भगवदेदर्यमणं निनाय ।

जनै मित्रो न दम्पती अनक्ति

बृहस्पते वाजयाशूरिवाजौ

॥ २ ॥

The cosmic fire (Angiras) like the sun pervading the space with rays, carries the light (Aryaman) which remains above the vault of heaven like the friend among people this fire (in body and its members) decorates the man and woman (with facial radiance). This Brihaspati (atmospheric fire) like the speedy chariots in battle speeds up the atmospheric forces.

साध्वर्या अतिथिनीरिषिरा स्पर्धाः सुवर्णी अनवयरूपाः ।

बृहस्पतिः पर्वतेभ्यो वितुर्या निर्गा ऊपे

यवमिष स्थिविम्यः

॥ ३ ॥

Brihaspati, the atmospheric heat having won them from the clouds like the barley from winnowing-baskets spread out the showers of rainy waters which possess direct flow, which are sent down by the sun (Atithi) which are moving, desirable by all; are of good colour and pure in their forms.

आप्रुषायन् मधुन क्रतस्य योनिमवाक्षिपन्नर्के उत्कामिव द्योः ।

बृहस्पतिरुद्धरन्नश्मनो गा भूम्या उदनेव

वि त्वचं विभेद

॥ ४ ॥

Brihaspati, the atmospheric heat moistening the earth with water; sending down the cloud which is the store of water as the sun casts a flaming meteor down from heaven and taking away showers from cloud now cleave the crust of the earth with water.

अप ज्योतिषा तमो अन्तरिक्षादुद्गन् शीपालमिव वातं आजत् ।

बृहस्पतिरनुमृश्या वलस्याभ्रमिव वात

आ चक्र आ गाः

॥ ५ ॥

Brihaspati, the atmospheric heat gathers the rays grasping from the darkening cloud (Vala) as the sun dispels the darkness from the sky with its light, as the gust of wind blows a lily from the surface of the water and as the air blows away cloud.

यदा बलस्य पीर्यतो जसुं भेद् बृहस्पतिरग्नितपोभिर्कैः ।

दद्भिर्न जिह्वा

परिविष्टमाददाविर्निर्धोरकृणोदुस्त्रियाणाम्

॥ ६ ॥

Brihaspati, the Atmospheric heat, when with fiery lightnings cleaves effects of the violent cloud, consumes it as the tongues eat whatever has been chewed and compassed by the teeth. This throws open the cover of the rays of the sun.

बृहस्पतिरमृतं हि त्यदासां नाम स्वरीणां सदेने गुहा यत् ।

अण्डेव भित्त्वा शकुनस्य गर्भमुदुस्त्रियाः

पर्वतस्य तमनाजत्

॥ ७ ॥

Brihaspati, the atmospheric fire when in the cave-home of the clouds finds the clue of recognition of these luminous rays takes these rays itself away as the young of birds come out disclosing the eggs.

अश्रापेनद्धं मधु पर्यपश्यन्मत्स्यं न दीन उदनि क्षियन्तम् ।

निष्टज्जभार चमसं न वृक्षाद्

बृहस्पतिर्विरेवेणा विकृत्य

॥ ८ ॥

Brihaspati grasps the water (Madhu) which rests bound or covered in the cloud like one who sees the fish living in the scanty water and brings them out cleaving through with varried clamor like bowl coming out of the timber.

सोषामविन्दत् स स्वः सो अग्नि सो अकेण

वि बचाधे तर्मासि । बृहस्पतिर्गोवपुषो बलस्य निर्मज्जानं
न पर्षणो जभार

॥ ९ ॥

That Brihaspati finds the light of heaven the dawn, this finds the middle region, this finds fire and this with radiant rays forces apart the darkness. This Brihaspati, as from joints takes marrow of cloud which has body of thunder.

हिमेव पर्णा मुषिता वनानि बृहस्पतिनाकूपयद् बलो गाः ।

अनानुकृत्यमपुनश्चकार यात् सूर्यामासा

मिथ उच्चरातः

॥ १० ॥

Vala, the cloud like the trees for the foliage beaten by frost takes the rays brought away by Brihaspati as the same. It is the deed never done and never to be equalled. On this basis the sun and moon ascend alternately.

अभि इयावं न कुशनेभिरश्वं नक्षत्रेभिः पितरो धामपिञ्चन् ।

रात्र्यां तमो अदधुज्योतिरहन् बृहस्पतिर्भिन्नदद्वि

विदद् गाः

॥ ११ ॥

Pitarah, the preervative forces of the nature have decorated the heaven with constellations like the dark steed adorned with pearls etc. They set the darkness in the night and the light in day. Brihaspati, cleaves the cloud and finds the rays.

इदमर्कम् नमो अभियाय यः पूर्वीरन्वानोनवीति ।

बृहस्पतिः स हि गोभिः सो अश्वैः

स वीरेभिः स नृभिर्नो वयो धात्

॥ १२ ॥

This praise we offer about the electricity of the cloud which thunders out in secession. Let Brihaspati give us corn, let it give us corn with cows, let it with horses, let it with heroes and let it with people.

सू० १७ ॥ ऋषिः—कृष्णः (, १२ वसिष्ठः ? ॥ देवता—इन्द्रः ॥ छन्दः
—१-१० जगती

HYMN 17

Seer—Krishnah (12 Vasistha ?). Subject-Matter
Indrah. Metre-1-10 Jagati, 11, 12 Tristup.

अच्छा म इन्द्रं मृतयः स्वर्दिदः सध्रीचीर्विश्वा उशतीरनूषत ।
परि व्वजन्ते जनयो यथा पतिं मयं
न शुन्ध्यं मघवानमृतये ॥ १ ॥

All the prayers of mine which are used in perfect coincidence and are pregnant with light of thought in a very sound way glorify. Almighty God who is the master of all wealth and perfectness as wives desiring them embrace the men as their bridegrooms handsome and pure of protection.

न वा त्वद्विगपं वेति मे मनस्त्वे इत् कामं पुरुहूत शिथय ।
राजैव दस्म नि षदोऽधि बर्हिष्यस्मिन्त्सु
सोमैऽवपानमस्तु ते ॥ २ ॥

O All-worshipped mighty Divinity, my mind directed into you never deviate from you as I set all my hopes and expectation unto you. O admirable one, you like a king sitting on seat sit in my heart. In this world protection provided by you is excellent.

विषूद्विन्द्रो अमतेस्तु क्षुधः स इद्रायो मघवा वस्व ईशते ।
तस्येदिमे प्रवणे सप्त सिन्धवो वयो
वर्धन्ति वृषभस्य शुष्मिणः ॥ ३ ॥

Almighty, God, the Master of wealth of all wealth and perfection dissipates indigence and hunger. He controls the precious wealth. These seven rivers descending downward are increasing the excellence of that vigorous everenergetic Lord.

बयो न वृक्षं सुपलाशमासदन्त्सोमास इन्द्रं मन्दिनश्चमुषदः ।
 प्रैषामनीकं शर्वसा दबिद्युतद् विदत्
 स्वर्मनेवे ज्योतिरार्यम् ॥ ४ ॥

As the birds rest on the tree covered with fair leaves so the objects of this world which give delight and find their respective places on heaven and earth (chamuho) rest on Almighty God, the host of these shines with splendour and transmits noble delightful light for man.

कृतं न श्वघ्नी वि चिनोति देवने संवर्गं यन्मघवा सूर्यं जयत् ।
 न तत् ते अन्यो अनु वीर्यं शक्रं पुराणो
 मघवन् नोत नूतनः ॥ ५ ॥

As in the gem a gambler files his winings so, when All mighty God has under his control the sun assbeiateel with all other celestial bodies none else, either be ancient or be recent can equate him with your power O, Almighty one.

विश्विंशं मघवा पर्यशायत् जनानां घेना अवचाकशद् वृषा
 यस्याहं शक्रः सर्वनेषु रण्यति स तीव्रेः सोमैः
 सहते पृतन्यतः ॥ ६ ॥

Almighty God pervadss the subjects each in each. He, the vigorous one has His watch over the words of all the people. He, the strongest and wisest one whomsoever, persuades in the Yajnas, he (that man) with potent creative powers vanquishes his internal foes the passion, averson etc.

आपो न सिन्धुमभि यत् समक्षरन्त्सोमास
 इन्द्रं कृत्याह्व हृदम् । वर्धन्ति विप्रा महो अस्य
 सादने यवं न वृष्टिर्विव्येन दानुना ॥ ७ ॥

As waters flow toward the ocean, as the rivulets to the lake so the learned men exalt the power of Almighty God in the

place of Yajna, as the rain increases the barley corns by the moisture poured from heaven.

वृषा न क्रुद्धः पतयद् रजःस्वा यो अर्यपत्नीरकृणोदिमा अपः
स सुन्वते मघवा जीरदानवेऽविन्दज्ज्योतिर्मनवे

द्विष्मते

॥ ८ ॥

Almighty God who is the master of all wealth, who like an infuriated bull permeates through the world who make these atoms of matter the dames of worthy master, bestows light on the man who prays him, gives gifts to others and perform the Yajna.

उज्जायतां परशुज्योतिषा सह भूया ऋतस्य सुदुवा पुराणवत्
षि सैचतामरुषो भानुना शुचिः स्वर्णं शुक्रं

शुशुचीत सत्यतिः

॥ ९ ॥

Let the thunder-axe rise with the lightening, let the pours of water like always, be here and let the radiant sun pure in nature, shine with refulgence. May the man guarding pious ones luminate his gleam like the sun shining in the heaven.

गोभिष्टरेमामतिं दुरेवां यवेन क्षुधं पुरुहूत विश्वाम् ।

वयं राजभिः प्रथमा धनान्यस्माकेन

वृजनेना जयेम

॥ १० ॥

May we overcome all troublesome indigence or ignorance with cows or with vedic speeches, may we overcome hunger with corn and may we first in rank, allied with princes acquire possessions with our own exertion.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।

इन्द्रः पुरस्तादुत मघ्यतो नः

सखा सखिभ्यो वरिवः कृणोतु

॥ ११ ॥

May Brihaspati, Lord of Vedic speech protect us from behind, from above and from below region from wicked, may the mighty ruler guard us from front side and from the centre and may like friend to friends he vouchsafe accomodation and freedom.

बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्यैशाथे उत पार्थिवस्य ।

धृचं रुयिं स्तुवते कीरये चिद्युयं पात स्वस्तिभिः

सदा नः

॥ १२ ॥

O master of Vedic speech (learned man) and Almighty God, you both are the lord of the wealth that remains on earth and in heaven, you give physical and spiritual wealth to man who praises you and who supplicates you. O learned ones, you guard us always with auspiciousness.

सू० १८ ॥ ऋषिः—१-३ मेघातिथिः प्रियमेघश्च; ४-६ वसिष्ठः ॥ देवता
—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 18

Seer 1-3 Medhatlthih; Priyamedhascha; 4-6 Vasisthah.
Subject-matter-Indrah. Metre-Gayatri.

ययमु त्वा तदिदंथा इन्द्र त्वायन्तः सखायः ।

कण्वा उक्थेभिर्जरन्ते

॥ १ ॥

O Almighty God, we aiming at this world and the other world, desiring to attain you and as your friends implore (for your favour). The men of wisdom praise you with hymns.

न धेमन्यदा पपन वज्रिन्नपसो नविष्टौ ।

तवेदु स्तोमं चिकेत

॥ २ ॥

O Almighty God, you are the master of thunder-bolt. I, in beginning of acts never perform any other prayer but I know and take in to consideration the eulogy of yours alone.

इच्छन्ति देवाः सुन्वन्तं न स्वप्नाय स्पृहयन्ति ।

यन्ति प्रमादमर्तन्द्राः

॥ ३ ॥

The enlightened persons prefer him who is active in proliferating knowledge, they never desire indolence and they always exerting punish the sloth.

वयमिन्द्र त्वायवोऽभि प्र णोनुमो वृषन् ।

विद्धी त्वत्स्य नो वसो

॥ ४ ॥

O Almighty God, you pour the pleasure to all and you give abode to all. We desiring to attain you pay our respect to you. You know of this prayers of ours.

मा नो निदे च वक्तव्येऽर्यो रन्धीरराव्यो ।

त्वे अपि क्रतुर्मम

॥ ५ ॥

O God Almighty, you are the master. Please put me not under reproachful man, give me not to the calumny of talkative avaricious person. My strength and approach is only in you.

त्वं वर्मासि मप्रथः पुरोयोधश्च वृत्रहन् ।

त्वया प्रति ब्रुवे युजा

॥ ६ ॥

O Dispeller of evils you are vast armour of ours and are our champion. On your strength we encounter our adversaries.

५० १६ ॥ ऋषिः—विश्वामित्रः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN 19

Seer—Vishvāmitra. Subject—matter—Indrah. Metre—Gayatri.

वार्त्रिहत्याय शवसे पृतनाषाह्याय च ।

इन्द्र त्वा वर्तयामसि

॥ १ ॥

O God Almighty, we turn you towards us for the strength that is required to destroy the internal evils and strength that is needed to dispel the calamities.

अ॒र्वाची॑नं सु ते मन॑ उ॒त चक्षुः॑ शत॒क्रतो॑ ।

इन्द्र॑ कृ॒ष्वन्तु॑ वा॒घतः॑

॥ २ ॥

O Almighty God, you are endowed with hundred powers and operations. Let these devotees of yours make their spirit and eye upto date and upto standard.

नामा॑नि ते शत॒क्रतो॑ विश्वा॒भिर्गी॑र्भिरी॒महे॑ ।

इन्द्रा॑भिमाति॒षाह्ये॑

॥ ३ ॥

O God Almighty, you are the performer of hundred acts. We in the worldly battle of encountering evils pronounce and think of your names and powers with all the hymns of praise.

पुरु॑ष्टुतस्य धाम॑भिः श॒तेन॑ महयामसि ।

इन्द्र॑स्य चर्ष॑णीधृतः॑

॥ ४ ॥

Let us strive to achieve glory through the hundred powers of Almighty God who is worshipped by many and who is the supporter of mankind.

इन्द्र॑ वृ॒त्राय॑ ह॒न्त॒वे पुरु॑ष्टुतमु॒प ब्रु॒वे ।

भरै॑षु वाज॑सातये

॥ ५ ॥

I pray and praise God Almighty worshipped by all for destroying evils and obtaining wealth in the battles of the worlds.

वाजे॑षु सा॒सुहि॑र्भे॒व त्वाभी॑महे शत॒क्रतो॑ ।

इन्द्र॑ वृ॒त्राय॑ ह॒न्त॒वे

॥ ६ ॥

O All-power God, we pray you for the attainment of wealth (vritrays hantave) in battles. You be the victorious over calamities.